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## Divinity.

EVIDENCES OF THE TRUTH OF THE CHRISTIAN REVELATION.

Extracted from the new Edinburgh Encyclopædia.

(Continued from page 49.)

183. The evidences of the Christian religion are suited to every species of infidelity. We do not ask the Atheist to furnish himself with any previous conception. We ask him to come as he is, and, upon the strength of his own favourite principle, viewing it as a pure intellectual question, and abstracting from the more unmanageable tendencies of the heart and temper. We conceive his understanding to be in a high state of preparation for taking in Christianity, in a fair, purer, and more scriptural form, than can be expected from those whose minds are tainted and pre-occupied with their former speculations.

184. The remainder of this article shall be devoted to the illustration of a very plain but a very important proposition, viz. That, after having established the New Testament to be a message from God, it behoves us to make an entire and unconditional surrender of our minds, to all the duty and to all the informa-

tion which it sets before us.

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185. There is, perhaps, nothing more thoroughly beyond the cognizance of the human faculties, than the truths of religion and the ways of that mighty and invisible Being who is the object of it; and yet nothing, we will venture to say, has been made the subject of more hardy and adventurous speculation. We make no allusion at present to Deists, who reject the authority of the New-Testament, because the plan and the dispensation of the Almighty, which is recorded there, is different from that plan and that dispensation which they have chosen to ascribe to him. We speak of Christians, who profess to admit the authority of this record, but who have tainted the purity of their

profession by not acting upon its exclusive authority; who have mingled their own thoughts and their own fancy with its information, who, instead of repairing, in every question and in every difficulty, to the principle of "What readest thou," have abridged the sovereignty of this principle, by appealing to others, of which we undertake to make out the incompetency; who, in addition to the word of God, talk also of the reason of the thing, or the standard of orthodoxy; and have in fact brought down the Bible from the high place which belongs to it, as the only tribunal to which the appeal should be made, or from which the

decision should be looked for.

186. But it is not merely among partizans or the advocates of a system, that we meet with this indifference to the authority of what is written. It lies at the bottom of a great deal of that looseness, both in practice and speculation, which we meet with every day in society, and which we often hear expressed in familiar conversation. Whence that list of maxims which are so indolently conceived, but which, at the same time, are so faithfully proceeded upon? "We have all our passions and infirmities; but we have honest hearts, and that will make up for them. Men are not all cast in the same mould. God will not call us to task too rigidly for our foibles, at least this is our opinion; and God can never be so unmerciful or so unjust, as to bring us to a severe and unforgiving tribunal for the mistakes of the under-Now, it is not licentiousness in general, which we standing." are speaking against. It is against that sanction which it appears to derive from the self-formed maxims of him who is guilty of it. It is against the principle, that either an error of doctrine, or an indulgence of passion, is to be exempted from condemnation, because it has an opinion of the mind to give it countenance and authority. What we complain of is, that a man no sooner sets himself forward and says, "this is my sentiment," than he conceives that all culpability is taken away from the error, either of practice or speculation, into which he has fallen; the carelessness with which the opinion has been formed, is of no account in the estimate. It is the mere existence of the opinion, which is plead in vindication; and under the authority of our maxim, and our mode of thinking, every man conceives himself to have a right to his own way and his own peculiarity.

187. Now this might be all very fair, were there no Bible and no revelation in existence. But it is not fair, that all this looseness, and all this variety, should be still floating in the world, in the face of an authoritative communication from God himself. Had no message come to us from the fountain head of truth, it were natural enough for every individual mind to betake itself to ts own speculation. But a message has come to us, bearing

on its forehead every character of authenticity, and is it right now, that the question of our faith, or of our duty, should be committed to the capricious variations of this man's taste or of that man's fancy? Our maxim, and our sentiment! God has put an authoritative stop to all this. He has spoken, and the right or the liberty of speculation no longer remains to us. The question now is, not "What thinkest thou?" In the days of Pagan antiquity, no other question could be put, and the wretched delusions and idolatries of that period let us see what kind of answer the human mind is capable of making, when left to its own guidance, and its own authority. But we call ourselves Christians, and profess to receive the Bible as the directory of our faith, and the only question in which we are concerned,

is, "What is written in the law? how readest thou?"

188. But there is a way of escaping from this conclusion.— No man calling himself a Christian, will ever disown in words the authority of the Bible. Whatever be counted the genuine interpretation, it must be submitted to. But in the act of coming to this interpretation, it will be observed, there is room for the unwarrantable principles which we are attempting to expose. The business of a scripture critic is to give a fair representation of the sense of all its passages as they exist in the original.— Now, this is a process which requires some investigation, and it is during the time that this process is carrying on, that the tendencies and antecedent opinions of the mind are suffered to mislead the enquirer from the true principles of the business in which The mind and meaning of the author, who is he is employed. translated, is purely a question of language, and should be decided upon no other principles than those of grammar or philology. Now, what we complain of is, that while this principle is recognized and acted upon in every other composition which has come down to us from antiquity, it has been most glaringly departed from in the case of the Bible; that the meaning of its author, instead of being made singly and entirely a question of grammar, has been made a question of metaphysics, or a question of sentiment; that instead of the argument resorted to being, such must be the rendering from the structure of the language, and the import and significancy of its phrases, it has been, such must be the rendering from the analogy of the faith, the reason of the thing, the character of the Divine mind, and the wisdom of all his dispensations. And whether this argument be formally insisted upon or not, we have still to complain, that in reality it has a most decided influence on the understanding of many a Christian; and in this way, the creed which exists in his mind, instead of being a fair transcript of the New-Testament, is the result of a compromise which has been made betwixt its author itative decisions and the speculations of his own fancy.

189. What is the reason why there is so much more unanimity among critics and grammarians about the sense of any ancient author, than about the sense of the New-Testament? Because the one is made purely a question of criticism: The other has been complicated with the uncertain fancies of a daring and presumptuous theology. Could we only dismiss these fancies, sit down like a school-boy to his task, and look upon the study of divinity as a mere work of translation, then we would expect the same unanimity among Christians that we meet with among scholars and literati about the system of Epicurus or philosophy But here lies the distinction betwixt the two cases. When we make out, by a critical examination of the Greek of Aristotle, that such was his meaning, and such his philosophy, the result carries no authority with it, and our mind retains the congenial liberty of its own speculations. But if we make out by a critical examination of the Greek of St. Paul, that such is the theology of the New-Testament, we are bound to submit to this theology; and our minds must surrender every opinion, however dear to them. It is quite in vain to talk of the mysteriousness of the subject, as being the cause of the want of unanimity among Christians. It may be mysterious, in reference to our former conceptions. It may be mysterious in the utter impossibility of reconciling it with our own assumed fancies, and self-formed principles. It may be mysterious in the difficulty which we feel in comprehending the manner of the doctrine, when we ought to be satisfied with the authoritative revelation which has been made to us of its existence and its truth. if we could only abandon all our former conceptions, if we felt that our business was to submit to the oracle of God, and that we are not called upon to effect a reconciliation betwixt a revealed doctrine of the Bible, and an assumed or excogitated principle of our own; -then we are satisfied, that we would find the language of the Testament to have as much clear, and precise, and distinctive simplicity, as the language of any sage or philosopher that has come down to our time.

190. Could we only get it reduced to a mere question of language, we should look at no distant period for the establishment of a pure and unanimous Christianity in the world. But, no. While the mind and the reasoning of any philosopher is collected from his words, and these words tried as to their import and significancy upon the appropriate principles of criticism, the mind and the reasoning of the spirit of God is not collected upon the same pure and competent principles of investigation. In order to know the mind of the Spirit, the communications of the Spirit, and the expression of these communications in written language, should be consulted. These are the only data upon

which the enquiry should be instituted. But, no. Instead of learning the designs and character of the Almighty from his own mouth, we sit in judgment upon them, and make our conjecture of what they should be, take the precedency of his revelations of what they are. We do Him the same injustice that we do to an acquaintance, whose proceedings and whose intentions we venture to pronounce upon, while we refuse him a hearing, or turn away from the letter in which he explains himself. No wonder, then, at the want of unanimity among Christians, so long as the question of "what thinkest thou" is made the principle of their creed, and, for the sake of criticism, they have committed themselves to the endless caprices of the human intellect. Let the principle of "what thinkest thou" be exploded, and that of "what readest thou" be substituted in its place. Let us take our lesson as the Almighty places it before us, and, instead of being the judge of his conduct, be satisfied with the safer and humbler office of being the interpreter of his lan-

guage.

191. Now this principle is not exclusively applicable to the learned. The great bulk of Christians have no access to the Bible in its original languages; but they have access to the common translation, and they may be satisfied by the concurrent testimony of the learned among the different sectaries of this country, that the translation is a good one. We do not confine the principle to critics and translators, we press it upon all. We call upon them not to form their divinity by independent thinking, but to receive it by obedient reading, to take the words as they stand, and submit to the plain English of the scriptures which lie before them. It is the office of a translator to give a faithful representation of the original. Now that this faithful representation has been given, it is our part to peruse it with care, and to take a fair and a faithful impression of it. It is our part to purify our understanding of all its previous conceptions. We must bring a free and unoccupied mind to the It must not be the pride or the obstinacy of selfexercise. formed opinions, or the haughty independence of him, who thinks he has reached the manhood of his understanding. We must bring with us the docility of a child, if we want to gain the kingdom of heaven. It must not be a partial, but an entire and unexcepted obedience. There must be no garbling of that which is entire, no darkening of that which is luminous, no softening down of that which is authoritative or severe. The Bible will allow of no compromise. It professes to be the directory of our faith, and claims a total ascendency over the souls and the understandings of men. It will enter into no composition with us or our natural principles. It challenges the whole mind

as its due, and it appeals to the truth of heaven for the high authority of its sanctions. "Whosoever addeth to, or taketh from, the words of this book, is accursed," is the absolute language in which it delivers itself. This brings us to its terms. There is no way of escaping after this. We must bring every thought into the captivity of its obedience, and, as closely as ever lawyer stuck to his document or his extracts, must we abide by the rule and the doctrine which this authentic memorial of God sets before us.

192. Now we hazard the assertion, that, with a number of professing Christians, there is not this unexcepted submission of the understanding to the authority of the Bible; and that the authority of the Bible is often modified, and in some cases superseded by the authority of other principles. One of these principles is, the reason of the thing. We do not know if this principle would be at all felt or appealed to by the earliest They turned from dumb idols to serve the living Christians. and the true God. There was nothing in their antecedent theclogy which they could have any respect for: Nothing which they could confront, or bring into competition with the doctrines of the New-Testament. In these days, the truth as it is in Jesus came to the mind of its disciples, recommended by its novelty, by its grandeur, by the power and recency of its evidences, and above all by its vast and evident superiority over the fooleries of a degrading Paganism. It does not occur to us, that men in these circumstances would ever think of sitting in judgment over the mysteries of that sublime faith which had charmed them into an abandonment of their earlier religion .-It rather strikes us, that they would receive them passively; that, like scholars who had all to learn, they would take their lesson as they found it; that the information of their teachers would be enough for them; and that the restless tendency of the human mind to speculation, would for a time find ample enjoyment in the rich and splendid discoveries, which broke like a flood of light upon the world. But we are in different circumstances. To us, these discoveries, rich and splendid as they are, have lost the freshness of novelty. The sun of righteousness, like the sun in the firmament, has become familiarized to us by possession. In a few ages, the human mind deserted its guidance, and rambled as much as ever in quest of new speculations. It is true, that they took a juster and a loftier flight since the days of Heathenism. But it was only because they walked in the light of revelation. They borrowed of the New-Testament without acknowledgment, and took its beauties and its truths to deck their own wretched fancies and self-constituted systems. In the process of time the delusion multiplied and extended. Schools were formed, and the way of

the Divinity was as confidently theorized upon, as the processes of chemistry, or the economy of the heavens. Universities were endowed, and natural theology took its place in the circle of the sciences. Folios were written, and the respected luminaries of a former age poured their à priori and their à pos-teriori demonstrations on the world. Taste, and sentiment, and imagination, grew apace; and every raw untutored principle which poetry could clothe in prettiness, or over which the hand of genius could throw the graces of sensibility and elegance, was erected into a principle of the divine government, and made to preside over the councils of the deity. In the mean time, the Bible, which ought to supersede all, was itself superseded. It was quite in vain to say that it was the only authentic record of an actual embassy which God had sent into the world. It was quite in vain to plead its testimonies, its miracles, and the unquestionable fulfilment of its prophecies. These mighty claims must be over, and be suspended, till we have settled-what? the reasonableness of its doctrines. must bring the theology of God's ambassador to the bar of our self-formed theology. The Bible, instead of being admitted as the directory of our faith upon its external evidences, must be tried upon the merits of the work itself; and if our verdict be favourable, it must be brought in, not as a help to our ignorance, but as a corollary to our demonstrations. But is this ever done? Yes! by Dr. Samuel Clarke, and a whole host of followers and admirers. Their first step in the process of theological study, is to furnish their minds with the principles of natural theology. Christianity, before its external proofs are looked at or listened to, must be brought under the tribunal of those principles. All the difficulties which attach to the reason of the thing, or the fitness of the doctrines, must be formally discussed, and satisfactorily got over. A voice was heard from heaven, saying of Jesus Christ, "This is my beloved son, hear ye him." The men of Galilee saw him ascend from the dead The men of Galilee to the heaven which he now occupies. gave their testimony; and it is a testimony which stood the fiery trial of persecution in a former age, and of sophistry in this. And yet, instead of hearing Jesus Christ as disciples, they sit in authority over him as Judges. Instead of forming their divinity after the Bible, they try the Bible by their antecedent divinity; and this book, with all its mighty train of evidences, must drivel in their antichambers, till they have pronounced sentence of admission, when they have got its doctrines to agree with their own airy and unsubstantial specula-

193. We do not condemn the exercise of reason in matters of theology. It is the part of reason to form its conclusions, when

it has data and evidences before it. But it is equally the part of reason to abstain from its conclusions, when these evidences are wanting. Reason can judge of the external evidences for Christianity; because it can discern the merits of human testimony; and it can perceive the truth or the falsehood of such obvious credentials in the performance of a miracle, or the fulfilment of a prophecy. But reason is not entitled to sit in judgment over these internal evidences, which many a presumptuous theologian has attempted to derive from the reason of the thing, or from the agreement of the doctrine with the fancied character and attributes of the Deity. One of the most useful exercises of reason, is to ascertain its limits, and to keep within them; to abandon the field of conjecture, and to restrain itself within that safe and certain barrier which forms the boundary of human experience. However humiliating you may conceive it, it is this that lies at the bottom of Lord Bacon's philosophy, and it is to this that modern science is indebted for all her solidity and all her triumphs. Why does philosophy flourish in our days? Because her votaries have learned to abandon their own creative speculations, and to submit to evidences, let her conclusions be as painful and as unpalatable as they will. Now all that we want, is to carry the same lesson and the same principle to theology. Our business is not to guess, but to learn. After we have established Christianity to be an authentic message from God upon these historical grounds,—when the reason and experience of man entitle him to form his conclusions, -nothing remains for us, but an unconditional surrender of the mind to the subject of the message. We have a right to sit in judgment over the credentials of heaven's ambassador, but we have no right to sit in judgment over the information he gives us. We have no right either to refine or to modify that information, till we have accommodated it to our previous conceptions. It is very true, that if the truths which he delivered lay within the field of human observation, he brings himself under the tribunal of our antecedent knowledge. Were he to tell us, that the bodies of the planetary system moved in orbits which are purely circular, we would oppose to him the observations and measurements of astronomy. Were he to tell us, that in winter the sun never shone, and that in summer no cloud ever darkened the brilliancy of his career, we would oppose to him the certain remembrances, both of ourselves and of our whole neighbourhood. Were he to tell us. that we were perfect men, because we were free from passion, and loved our neighbours as ourselves, we would oppose to him the history of our own lives, and the deeply-seated consciousness of our own infirmities. On all these subjects, we can confront him; but when he brings truth from a quarter which no human

eye ever explored; when he tells us the mind of the Deity, and brings before us the counsels of that invisible Being, whose arm is abroad upon all nations, and whose views reach to eternity, he is beyond the ken of eye or of telescope, and we must submit to him. We have no more right to sit in judgment over his information, than we have to sit in judgment over the information of any other visitor who lights upon our planet, from some distant and unknown part of the universe, and tells us what worlds roll in these remote tracts which are beyond the limits of our astronomy, and how the Divinity peoples them with his wonders. Any previous conceptions of ours are of no more value than the fooleries of an infant; and should we offer to resist or modify upon the strength of our conceptions, we would be as unsound and as unphilosophical as ever schoolman was with his categories, or Cartesain with his whirlpools of ether.

(To be concluded in the next.)

# Biography.

LIFE OF THE REV C. F. SWARTZ, MISSIONARY TO THE EAST-INDIES.

(Continued from page 57.)

"I spent three months in Hyder Ally Khan's country. I found Englishmen there, Germans, Portuguese, and even some of the Malabar people whom I had instructed at Tritchinapoly. To find them in that country was painful; but, to renew some part of the instruction which they formerly received, was very comfortable. A tent was pitched on the glacis of the fort, wherein Divine Service was performed without the least impediment.

"Hyder Ally gave a plain answer to all the questions I was ordered to put to him; so that the Honourable Board at Madras

received that information which they desired.

"Being told that the Governor, Sir Thomas Rumbold, intended to procure me a present from the Board, I begged leave to decline accepting any; declaring, that if my journey had been any way beneficial to the Public, I rejoiced at the opportunity. I signified, at the same time, that it would make me very happy if the Honourable Board would allow to my colleague at Tritchinapoly the same yearly present that they had given to me: being convinced that he would use it for the benefit of the School, and the maintenance of some Catechists. This my request was

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granted: Mr. Pohle receives, at Tritchinapoly, yearly, a hundred pounds sterling, as I do here at Tanjore. By which means we are enabled to maintain in both places Schoolmasters and Catechists.

"One circumstance relative to my journey I beg liberty to add. When I took my leave of Hyder Ally, he presented me with a bag of Rupees for the expense of my journey: but, having been furnished with necessaries by the Honourable Board, I delivered the bag to them. As they urged me to take it, I desired their permission to appoint this sum, as the first fund for an English Charity-School at Tanjore, hoping that some charitable people would increase that small fund, consisting of three hundred rupees."

Blessed servant of thy Master! May every Missionary be like thee, and compel those who know not the value of his prin-

ciples to admire his character!

While Mr. Swartz was thus acting as the great and disinterested friend of his adopted country and of mankind, he forgot not his private attachments. He addressed, about this time the following affectionate and faithful letter to the son of his former friend, Colonel Wood.

### DEAR JOHN-

Tanjore, Sept. 22, 1780.

"I have received your kind letter, and rejoice that the son of my much esteemed friend, who is now in eternity, goes on in learning such things as will make him useful in society. You learn Latin, Geography, Arithmetic, French, Drawing: all which may be very serviceable to you, and beneficial to your fellow-creatures. I entreat you, therefore, to be very diligent, and to spend your time in the best manner. I remember, that, when I learned vocal music in my younger days, I did not think that I should use it much. And, behold, now, every morning and evening, when the Malabar Children come to prayer, I teach them to sing in praise of their Redeemer. Every week they learn one hymn; for they are slow. Now I am well pleased that I was instructed in vocal music. All things may become useful to us and others.

"But then, my Dear Friend, our intention, our desires must be well managed; or, in other words, our hearts must be truly minded. As you have spent many months and years in learning useful things, let your heart now be given over to your God: otherwise your learning will not prove beneficial; nay, which is deplorable, it may be abused to your detriment.

"As you are so well placed, I beseech you by the mercy of God, my Dear John, to mind now the best, the one needful thing. Examine your heart; and whatever you find in it that is not

agreeable to the will of God (and you will find much of that sort) acknowledge it: bewail it before your God: entreat him to wash and cleanse you from all your sins. Rest not till you find rest to your soul.

"Having obtained pardon and peace through Jesus, watch and pray that you may not lose what you have gained; but that

you may rather grow daily in faith, love and hope.

"In your conversation with young people, be very cautious. Their thoughts and speeches are often too frothy: aye, and even dangerous. Above all, try to gain strength, Divine Strength, to overcome that sinful bashfulness, whereby many people are ashamed to confess or practise what they approve in their hearts.

"If you read your Bible, and pray heartily to God, you will

get strength every day to go on and prosper in his way.

"Our time is but short. Eternity, awful Eternity is at hand. Let us, therefore, not trifle away our time; but let us seek the

Lord and his grace, his blessing and his strength.

"As you, my Dear John, are blessed with a pious Mother, who is unspeakably desirous of promoting your welfare, I hope you will take all possible care to comfort and rejoice her heart, by your humble obedience and grateful behaviour.

"Though I never have seen your Schoolmaster, it is enough to induce me to revere him, that we hear he is a faithful servant of his Lord Jesus Christ. May God bless him, and all that

are under his care! so wishes your affectionate Friend,

C. F. SWARTZ."

Mr. Swartz paid great attention to the due celebration of divine worship. The church at Tritchinapoly was ninety feet by fifty, and the new one at Tanjore was built on the same scale. Beside the church at Tritchinapoly, which was occupied chiefly by the garrison and Europeans, the Malabar congregation used to assemble in the large Fort, where Major Stevens, a worthy friend of Mr. Swartz, who was killed before Pondicherry, prepared a very convenient place for their worship. But the spot on which he built belonged to a Bramin family, which Major Stevens endeavoured to discover, that he might secure a right to it: but in vain. The family, however, returned, at length, to the Fort; and, refusing to sell the spot, "we were in conscience obliged," says Mr. Swartz, "to let them possess their own property." He soon procured a gift from the Rajah of a more convenient situation; and, with the aid of his friends, raised a suitable place of worship for his Malabar congregation. It lay on a rising ground, about a mile from the Fort. The inhabitants lived around it. All circumstances concurred to render this house of prayer convenient: the situation was healthy, and it was remote from noise. "Blessed be God," exclaims Mr.

Swartz, "that we are so agreeably placed! May he graciously vouchsafe his blessing, that many thousands of the poor heathen may hear, embrace, and practise the truth preached in the midst of their habitations!"

The years 1781, 1782, and 1783, were years of famine and of complicated distress and misery. War raged in the Peninsula, and was attended and followed by such devastation and ruin, that all former wars seemed trifling in comparison. Some little interval occurred, but the famine soon returned.

In September 1783, Mr. Swartz writes:

"The last three years have been years of sorrow and anxiety. Yet we have no reason at all to murmur, or to find fault with God's ways, which are ever just and equal; and the judgments which have befallen us may perhaps, be more conducive to the true welfare of the country than we conceive. This year God's fatherly goodness has preserved and strengthened us for his service."

His congregations greatly increased at these times; many being compelled, he feared, by the famine to come to him for aid.

"Yet, (says he) I have given them the necessary instruction, and this for the space of several months, during which I also have procured them some provision, though not quite sufficient for their wants, for that was beyond my power. The teaching of them was attended with much difficulty and fatigue, on account of the great decrease of their mental powers: yet I could not persuade myself that it would be consistent with the will of God to abandon these poor people, many of whom afterward died.

"The famine was so great, and of such long continuance, that those have been affected by it who seemed to be beyond its reach. A vigorous and strong man is scarce to be met with. In outward appearance men are like walking skeletons."

Apprehensive of the renewal of war, Mr. Swartz bought a quantity of rice while the price was moderate, and God inclined the heart of some Europeans to send him a portion monthly. With this food he preserved numbers from actually perishing, who were lying about in the open roads.

His own feelings on these trying dispensations are expressed in the following letter.

### " DEAR SIR-

Tanjore, March 4, 1784.

"Hitherto a gracious God has preserved, guided and comforted us. This ought to be our first consideration in the midst of all the calamities which we have experienced. How

many dangers have we escaped! How many of our fellow-creatures fell on our right hand and on our left! But God has hid us under the pavilion of his kind providence. The 103d Psalm should be precious to us, for it expresses and magnifies all the divine benefits which God has so richly bestowed upon us. But not only in words ought we to express our gratitude, but in and by our lives. Surely God deserves to be obeyed by us, particularly as we only reap the benefit of it; our goodness extendeth not to him!

"I heartily wish to see you; and I entertained a lively hope, that, in my return from the Mysore country, I should meet you. But God has been pleased to lead me by another road. You know that I was desired to go to Seringapatam to join the com-

missioners. I accepted the offer.

"But I was stopped and detained eleven days. I wrote to Tippoo, requesting that he would permit me to proceed; but I got no answer. The Killadar was ordered to let me go back. So I was conducted by thirty horses back to Daraburm, where our people were. To this day I know not the true reason why I was not permitted to proceed. One said, it was because Tippoo would not treat till Mangalore was in his possession. Others entertained other conjectures. I thank God for his mercy and providence over me. I should have been very glad, if I could have been an instrument in that great work of peace-making. But who knows but there might have been temptations too great for me! I entreat God to bless our commissioners with wisdom. resolution, and integrity, to settle the business for the welfare of But, alas! we ourselves are so divided; so this poor country. much wickedness and forgetfulness of God every where prevail! When I consider all, high and low, rulers and the ruled, I am struck with grief, and a variety of passions. What blindness, insensibility, obstinacy, greediness, and rapaciousnes! A thousand times I think with myself-'Oh, my God! must all these people die? Must they all appear before the tribunal of Jesus, the Mediator and the Judge? How little do they mind their end, and the consequences of their lives!"

"My sincere wish and prayer is, that you and I may be found true disciples of Jesus; and so, at last rejoice with him eter-

nally.

"I am your sincere friend, C. F. SWARTZ."

In April 1784, he writes: "We adore the divine goodness, which has preserved my fellow-labourers and me in the midst of calamities. While the sword, famine, and epidemic sickness swept away many thousands, we have enjoyed health, and have been accommodated with all necessaries. May we never forget the various mercies which God has bestowed on us!"

The Fort of Tritchinapoly afforded an assylum to many of the surrounding inhabitants, who fled thither to escape the unrelenting cruelty of the enemy. Daily did Mr. Swartz labour with these people, to turn them from idolatory to the living God.

"It were to be wished (he says) that the country people, having suffered for several years all manner of calamity, would consider the things which belong to their eternal welfare, for which my assistants pray and labour in conjunction with me. They readily own the superior excellence of the Christian doctrine; but remain in their deplorable errors for various frivolous reasons. Still I am happy in being made an instrument of Divine Providence to instruct some, and to warn others. Who knows but there may come a time, when others may reap what we have been sowing?"

How admirable the personal piety, sound discrimination, and disinterested zeal, discovered in the two following letters!

### "MY DEAR FRIENDS-

Tanjore, July 10, 1784.

"I have been prevented by illness from having the pleasure of addressing you sooner. I can hardly describe to you the nature of my weakness. I felt no pain, but such a relaxation in my frame, that speaking, walking, &c. fatigued me greatly. This I felt during April and May. When we were favoured with some refreshing showers, I felt myself a little better. I could not write before, because my hand shook so that I could not use my pen. But enough of this! Age comes upon me: therefore I have no reason to wonder at weakness. If the mind be sound, all is well: the rest we shall quit when we enter into the grave. That will cure all our indispositions. On this subject I meditate frequently. And, oh! may God grant me grace to do it more effectually, that I may number my (perhaps very few) days. Eternity is an awful subject, which should be continually in our mind.

"I know, I feel, that I have no righteousness of my own, whereon I would dare to depend for eternal happiness. If God should enter into judgment with me, what would become of me! But blessed, for ever blessed, be the adorable mercy of God, which has provided a sure place of refuge for guilty man! The atonement of Jesus Christ is the foundation of my hope, peace, life, and happiness. Though I am covered all over with sin, the blood of Jesus Christ cleanseth me from all my iniquities, and sets my heart at rest. Though I am a blind corrupted creature, the Spirit of Jesus enlighteneth, cheereth, and strengtheneth us to abominate all sin, and to renounce the lusts of the world and the flesh. Though the day of judgment is approach-

ing, the love of God comforts us so far as to have boldness to appear before our Judge; not as if we were innocent creatures, but because we are pardoned, washed, and cleansed in the blood of Christ. Oh! my dear friends, an interest in the atonement of Christ, and a participation in the graces of the Spirit—these constitute a Christian!—these cheer and strengthen the heart! these glorify God!—these entitle and qualify us for heaven! Let us daily, therefore come before God through the blessed Jesus. But let us, at the same time, not neglect the second point, viz. our sanctification. Our time is short. Within some days, I have sojourned in this country thirty-four years. The end of my journey is, even according to the course of nature, near. May I not flag! May my last days be my best!—Farewell! May grace, peace, and divine mercy, follow you at all times.

"I am, my dear friends, your affectionate friend and servant, "C. F. SWARTZ."

" DEAR FRIENDS-

Tanjore, Dec. 30, 1784.

"At present, I am so far established in health, that my labour is rather delightful than troublesome, which was not the case in April and May. May God, who has bestowed so many blessings on me, a poor sinner, grant that the last days of my life may be well spent; that I may finish my course with peace,

if not with joy!

"We are not only allowed indeed, but we are commanded to rejoice in the Lord. No joy has so good and firm a foundation as that which is to be found in the Lord, who has bought us, and in whom we are blessed with all spiritual blessings. But whoever wishes to rejoice in the blessings purchased for us by Jesus Christ, must be in him, intimately united to him by faith, renouncing sin and all the false pleasures of the world. This true union and communion with Christ is the source of joy, the only source. Hence will follow a willingness to love, obey, and glorify him as long as we live. But if, instead of trusting in Christ, and in his consummate atonement, we rely on our own virtue, and consequently try to stand upon our own foundation, we shall never enjoy one moment's peace of mind. Our virtue and holiness are, and ever will be, imperfect: we shall, therefore, always have reason to confess before God; If thou wilt mark what is amiss, Lord, who shall stand before thee? Let us, therefore seek for pardon, peace, and joy in Jesus; and, having found them, let us be grateful and obedient. But, though we should be as holy as any of the apostles, let us beware lest we put our confidence in any thing except the sufferings and atoning death of Jesus Christ.

"In this fundamental article of true Christianity, I like none more than good Bishop Beveridge. He forgets not to raise the superstructure of a holy life; but he lays first the foundation, in a true and lively trust in Christ, after the example of Paul; read Philippians, ch. iii. In the explanation of holiness, Archbishop Tillotson is excellent: but he does not so well, so clearly establish the foundation as Beveridge; and more particularly, as the first reformers.

"As to the Malabar church which I have been building in the suburbs, General Munro encouraged me, by giving me 50 pagodas. But when I found that the stones which I needed for the foundation cost 25 pagodas, without chunam, I thought I should soon stop my mill for want of water. But the Rajah having given me some golden clothes from the time of Lord Piggott's arrival, lately, when the General was here, I took them to the merchants, who, to my most agreeable surprise, valued them at 136 pagodas, so that I could prosecute my plan without interruption. I hope that God, who has so graciously furnished me with the means of building a house of prayer, will fill it also with spiritual children, to the praise of his name. He is strong who hath promised us such glorious things. Read for that purpose my favourite chapter of Isaiah, xlix. ver. 4, 5, 6, 7, 18, 19, 20. I cheerfully believe that God will build the waste places of this country. But should it be done after we are laid in the grave, what harm? This country is covered with thorns; let us plough and sow good seed, and entreat the Lord to make it spring up. Our labour in the Lord, in his cause, and for his glory, will not be in vain. I am constantly, dear friends, "Your obedient humble servant, C. F. SWARTZ."

In February, 1785, Mr. Swartz gratefully acknowledges the assistance rendered to his designs by Mr. John Sullivan, the resident at Tanjore. On the suggestion of this gentleman, he zealously entered into a plan of establishing Provincial English Schools throughout the country, in order to facilitate the intercourse of the natives with the Europeans; that the principal natives, learning in some tolerable degree the English language, might escape the impositions practised on them; and that, by establishing good men as teachers, they might, by degrees, instil into the minds of their pupils the salutary doctrines of the gospel. He foresaw great difficulties in the execution of this plan, particularly from the want of suitable teachers; but, trusting in God, he entered on the scheme. Several of the native princes, with the King of Tanjore, assisted him in this design. Schools on this plan were soon established at Tanjore, Ramanadaburam, and Sivagenga; and a fourth afterward, at Cumbagonam, in 1792. They consisted chiefly of children of Bramins and merchants. "Their intention doubtless is," says Mr. Swartz, "to learn the English language with a view to their temporal welfare; but they thereby become better acquainted with good principles. No deceitful methods are used to bring them over to the saving doctrines of Christ, though the most earnest wishes are entertained that they may all come to the knowledge of God, and of Jesus Christ whom he hath sent."

(To be continued.)

# Scripture Illustrated.

NUMBERS XXIII. 21. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel.

#### FROM DR. WILLIAMS.

From these words, some have inferred that God sees no sin in believers, whatever sin they commit; and that he does not charge them with any sin. But to this it must be answered,

1. That there is not the least foundation in this passage or any where else in scripture for any such inference. That very eminent divine, Mr. Gataker, assures us, the passage should be rendered, "He hath not beheld wrong against Jacob, nor hath he seen grievance against Israel:" i. e. God beheld not with approbation the wrongs and injuries done by others against Israel. And he shews at large, by several solid reasons, that the sense which the Antinomians put upon it cannot be the proper sense of it, as it is contrary to the main tenor of the history, and the truth of God's word; which shews that God often complained of their sins, often threatened to avenge them; yea, did actually avenge them by destroying them in the wilderness. And Balaam himself, who spake these words to Balak, did not understand them so, as appears from the advice he gave to Balak, to draw them into sin, that thereby God might be provoked and withdraw his protection from them.

2. That God does not see sin in believers is contrary to God's omniscience. 'Thou knowest my down sitting and mine uprising, and understandest my thoughts afar off, and art acquainted with all my ways,' Psalm cxxxix. 2, 3. 'The eyes of the Lord are in every place, beholding the evil and the good, Prov.

xv. 3.

3. It is inconsistent with God's Providential dispensations to his people. When David, a justified believer, had sinned against the Lord in the matter of Uriah, it is said, 'The thing which David had done, displeased the Lord;' and, as the effect of that displeasure, the Lord struck the child that Uriah's wife bare Vol. II:

unto David, and it died. 2 Sam. xi. 27, and xii. 15, 18. Among the Corinthians, some, that they might not be condemned with the world, were judged and chastened by the Lord, for their un-

due approaches to his table, and abuse of his supper.

4. But more positively, God does see and does charge believers with their wanderings from him; 'Why hast thou despised the commandment of the Lord, to do this evil in his sight?' What he did was an evil, it was in God's sight, and it was charged by God upon David, 2 Sam. xii. 9. 'Thou hast set our iniquities before thee,' said Moses, Ps. xc. 8. All God's reproofs of his people for sin, all his calls to reformation from sin, are so many arguments to prove this; and all his anger, threatenings, and corrections, witness to it.

Those are much mistaken who imagine that God's hatred to sin is taken away by the satisfaction of Christ. For his hatred to sin is founded in his unchangeable nature. Nor was Christ's death designed for any such purpose; although Christ hath made full atonement for sin, yet God still hates sin, even in those

that have an interest in that atonement.

For, 1. That God is displeased with believers, and that for sin, he often declares. Moses says, 'The Lord was angry with me,' Deut. iv. 21, and, 'The Lord was very angry with Aaron,' 19, 20. Jesus Christ was often displeased with his disciples. God's anger is frequently said to be provoked by his people, and kindled against them. Do not even good men sometimes grieve the Holy Spirit of God? Eph. iv. 30. And what does the church mean. when she says, 'I will bear the indignation of the Lord, because I have signed against him?' Mic. vii. 9.

2. God does, by many afflictions, manifest his displeasure

2. God does, by many diffictions, manifest his displeasure against his people for their offences. Heb. xii. 11. Was it not for lukewarmness that the Lord rebuked and chastened those Laodiceans whom he loved? Rev. iii. 19. And how striking is that passage from the mouth of God: 'You only have I known of all the families of the earth, therefore I will punish you for all

your iniquities,' Amos iii. 2.

But, say some, "The grossest sins which believers can com-

mit, cannot do them the least harm."

Answer, 1. Sin does the greatest harm to every one that is guilty of it. It is called a hurt in Jer. viii. 11. It is a wound, or we need no healing; it is a defilement, or we need no washing; it is a crime, or we need no pardon; it is a going astray, or we need no returning; it is a weakness, or we need no strengthening after it. Is that no harm, which is a blemish to our nature, the disease of our souls, and the disorder of our state? If there is no harm in sin, why should we pray against it? Why does God warn us against it? Why does grace so oppose it? Why does the Holy Spirit so strive against it? Why do we

praise God for preventing it? Why has God commanded magistrates and parents to punish it, and ministers to reprove for it? If it is so innocent in his people, why does Christ so often complain of it in them? Can that have little harm in it, which dishonours God, reproaches the name of Christ, grieves the Spirit, pleases the devil, offends the righteous, and hardens the wicked?

2. Great hurt befalls God's people for committing sin. not God for sin often hide his face, and the Spirit withdraw his influences? Is not the conscience often seared, the heart less capable of impressions by the word of God, and the soul straitened in duty and impaired in vigour, by sin? Who have not found by sin what they must call hurt; as pains, or diseases, or losses, or injury to their worldly circumstances? Are wars, fires, plagues, pestilence, and famine, removal of ordinances, &c. no hurt at all? What can be said for it? I do not know where God has promised, that sin shall do us any good. But it is possible some may have been induced to embrace this error by misunderstanding that passage in Rom. viii. 28; as if the scope of that text were to assert the advantages of sin to justified persons; whereas the Apostle speaks there of sufferings and afflictions being sanctified to the people of God. The subject matter (says Paræus) restrains the universal expression. When he says, all things, he principally means, all the afflictions of them that love God, of which he treats in the context: and he may also mean, all providential events; as Estius says, all prosperous and adverse events without us. But nothing at all is spoken concerning sin in this text.

# The Attributes of God Displayed.

DESCRIPTION OF HERCULANEUM, POMPEII, AND STABIO.

What a sublime, but melancholy Pleasure must it be to the Traveller, to visit the Tombs of Nations—to sit beneath the mouldering Columns of an ancient City—to dart forward a searching Eye into Futurity, and see, that thus will terminate all human Glory!

"AT what period Vesuvius first commenced its volcanic eruptions, history does not mention; it however appears probable, that it must have been a volcano from very remote antiquity.

"The most ancient account we have of this burning mountain, is by the younger Pliny, who has given an animated description of that ever-memorable and awful explosion, which happened in the reign of the Emperor Titus Vespasian, when it overwhelmed the cities of Herculaneum, Pompeii, and Stabio.

"Terrible as that eruption must have been to the surrounding inhabitants, posterity at least derives some pleasure from the

consideration, that there are many reasons for believing, that fewer lives were lost upon that melancholy occasion, than might It appears from the excavations which have been expected. have been made at Herculaneum and Pompeii, that the inhabitants in the neighbourhood of Mount Vesuvius must have had foreknowledge of the catastrophe sometime before it happened.

"The few skeletons that have been found amongst the ruins of those cities, and which at that period of calamity were extremely populous, not only evince that the inhabitants had sufficient time to effect their escape, but it would likewise appear, that they had also convenient opportunity to move a great part of their most The small quantity of rich materials which valuable effects. has yet been discovered, affords the strongest reasons for this

conjecture.

"Herculaneum, whose situation is nearer to Vesuvius than Pompeii, was overwhelmed by a torrent of lava, and that once splendid city lies buried in a depth of from seventy to more than a hundred feet below the present surface. The spot upon which it stood, was, after a lapse of many ages, entirely forgotten, but about the year 1720, some workmen employed in sinking a well, after arriving to a considerable depth, were much astonished with the appearance of building, &c. where were found many statues and valuable antiquities.

"This unexpected and interesting discovery became an important object, and greatly excited the curiosity of the Antiquary. On a further research, discoveries of more magnitude were made; and at length, no longer doubt remained of this being

the real site of that unfortunate city.

"It is worthy of remark, that this grand explosion was so tremendously terrific, that the fire and ashes which burst forth from this mountain, were carried to an incredible distance, and reached as far as the coast of Syria, Africa, and Egypt.

"Herculaneum had been particularly unfortunate, for we find that, in the reign of Nero, this devoted city was almost destroy-

ed by an earthquake.

"The excavations of this place are extremely difficult to be made, by reason of the solidity of the lava, being a composition of sand and bituminous particles, mixed with metalic and mineral substances, and resembling in some places, a beautiful appearance of variegated vitrification, from which the Neapolitans make many curious and handsome ornaments.

"To the causes already mentioned, may be attributed the small advancement yet made in exploring this ancient city, but which is not the case with Pompeii. That town being at a much greater distance from the crater of Vesuvius, was overwhelmed, not with lava, but with a soft sandy substance, and which is easily removed. Hence it is, that in the latter, whole streets

are entirely cleared from the rubbish. The houses, temples, and other buildings, are almost in a perfect state, except the roofs, which are broken down by the immense weight which lay

upon them.

" Many years subsequent to the first discovery of Herculaneum, the king of Naples employed a number of men to dig in various directions, when, after a very laborious research, and at the depth of nearly ninety feet, some of the principal buildings, such as the theatre, the temple of Jupiter, &c. made their appearance. On advancing still farther, they came also to the bed of a river, which formerly ran through that city.

"The approach to the theatre, is by a subterraneous passage, of some length cut through a huge mass of solid lava. who are desirous of visiting these hidden scenes of antiquity, are conducted by torch light, accompanied with guides, who constantly attend for that purpose. This ancient place of amusement is not entirely excavated, although enough be done to con-

vey an idea of its original extent.

"The orchestra is entire, and a great part of the seats, which are of stone. In examining this place, we discovered upon the lava, the distinct impression of a female face and breasts, with the folds of the drapery belonging thereto, some parts of which, were then adhering to that substance. This, probably, must have been one of those unfortunate persons, who had fallen a victim, from being unable to escape the calamity.

"Near the theatre, were found a gilt chariot, and horses of bronse; which were supposed to have been placed over the principal entrance, and are now preserved in the King's museum,

at Portici.

"The temple of Jupiter bears evident marks of its ancient splendour: in it were found a statue of solid gold, and an in-

scription, which ornamented the grand portico.

"The streets of Herculaneum appear to have been very straight; the houses are strongly built, and similar to each other. Many of the rooms are ornamented with beautiful mosaic pavements, some are covered with various coloured marble, and others again are paved with large flat bricks, three feet long and about five inches thick.

"The delightful village of Portici, is built exactly over the original site of this ancient city, at which place are a royal palace and museum, where are now deposited all the most remarkable antiquities found in the excavated cities of Pompeii, Herculaneum, and Stabio. This village is situated at the foot of mount Vesuvius, commands a noble view of the bay and city of Naples, and is distant from the latter between six and seven miles. Many of the Neapolitan nobility, and other rich inhabitants, have chosen this place for their country retirement during the summer

season. This part of Italy enjoying an extremely pure and salubrious atmosphere, and the scenery possessing such uncommon beauty, were powerful incitements in determining the Neapolitans to build upon this spot, notwithstanding the peril of so exposed a situation from its contiguity to the crater of Vesuvius.

"For many miles along the shore, and upon the brow of this mountain, lie profusely scattered, a numerous assemblage of villas, palaces, and summer-houses, so that it appears from a distance as one continued town of great extent. The Jesuits, had formerly here a superb villa, which was frequently visited during the period of their prosperity, by the viceroys of Naples. The Augustine friars have a large convent and church at a little distance from the town, with extensive gardens and beautiful walks, stretching almost to the margin of the sea.

"Previous to a description of some antiquities preserved in the King's museum at Portici, we will first notice the present sit-

uation and appearance of Pompeii.

"This ancient city, as has already been observed, was destroyed by the same eruption which overwhelmed Herculaneum; but from its more distant situation, the lava did not reach it, and the destruction of Pompeii was effected by materials very different from those which buried the former. Those who have attentively studied the nature of volcanoes, are of opinion, that during the overflowing of the lava, the sea had, by some subterraneous channel, forced a passage to the fluid matter, and the water coming into contact with the fire, produced so prodigious a combustion, that it violently burst and carried away a considerable part of the mountain, the fragments of which were thrown to a distance almost exceeding belief.

"To the latter period of this eruption may be referred the devastation which Pompeii experienced. The whole of that city was overspread with immense quantities of sand, calcareous earth, and shattered fragments of rock; and at the time of the explosion, a considerable quantity of water appears to have been thrown up along with these materials. All the cellars belonging to the city, are two thirds filled with a soft sandy substance, but no doubt at the time of the eruption had been completely full, and the water afterwards subsiding, has left the more solid parts behind. From these appearances, we are enabled to ascertain what quantity of water must have been mingled with the other matter in order to have filled those subterraneous places.

"Eruptions, purely of lava, are seldom attended with those fatal consequences, which accompany such as are produced by the contact of fire and water; the lava not being very rapid in its progress, affords time for the inhabitants to escape; when an explosion is generated by steam, its various effects are fraught with extreme violence and sudden desolation. Hence it is sup-

posed, that more individuals suffered at Pompeii, than Herculaneum, although the latter be many miles nearer to the crater.

"We entered Pompeii at the soldiers' quarters, which is an oblong square, with seventeen columns in breadth, and twentytwo in length. Around this colonade, are the military barracks. There is here an olive mill, which was worked by hand. the prison, which is adjoining, we saw the skeletons of several unfortunate persons, who had been confined by the ancles between two long bars of iron; and in different places, we observed other bodies in situations which evidently shew that they were endeavouring to escape from the effects of the eruption.

"At the further end of the square, is a small theatre, with an inscription on the wall much effaced. At a little distance from thence, we entered into a private house, in the lower floor of which were the hot and cold baths, dressing rooms, wash house, Near the wash-tub was found the supposed skeleton of the washer-woman. Not far from this place, are the ruins of a beautiful ancient temple of the Doric order, with fluted columns, but without bases. In the walls of the building are fixed the

skulls of oxen which had been used in sacrifice.

"A considerable part of the great theatre is still visible; and in the courts of an adjoining dwelling house is a private temple. with a pedestal, upon which stood those statues of Hygeia and Esculapius, executed in terracotta, which are now preserved in the King's museum at Portici. Opposite to this pedestal, is the

altar, on which the incense was burned.

"The temple of Isis is a large building, but without any pretensions to beauty. A flight of seven steps conducts to the portico, the columns of which are of brick, covered over with a The walls of the outer court are indifferently very hard stucco. painted in fresco, and much decayed. A few yards to the left. is a small building for the ablution of the priests, with elegant stucco ornaments upon it; and contigious are three altars belonging to the temple. Close to the spot where formerly stood the statue of the goddess, is the sanctum sanctorum, from which is a private staircase leading to the secret chambers of the priests.

" Near this temple terminates one of the principal streets, which being entirely excavated, produces a pleasing appearance. The pavement is very perfect, and consists of large stones, neatly joined with each other. On either side of the way, are raised paths for the conveniency of foot passengers.

"From hence we were conducted across several luxuriant vineyards, for more than half a mile, every step of which is over the ancient Pompeii. At the termination of those vineyards is another street, paved like the Appian way, with raised footpaths, as in the former. Along the edge of these paths, are pla-

ced, at certain distances, several large stones, which are perforated, and were used for the purpose of securing their horses and other animals. The ruts of the carriage-wheels are distinctly seen on the pavement. The houses and shops, on both sides of the way, are rather small, but seem well adapted to convenience, and convey a very perfect idea of the ancient City. The walls of the inner apartments are covered with a fine stucco, resembling marble, in hardness, and are generally ornamented with beautiful paintings in fresco, chiefly composed of single figures, with landscapes and animals, &c. By throwing a little pure water over them, the colours appear uncommonly brilliant, and are equally perfect, as if but recently painted, although nearly eighteen centuries have elapsed since they were buried. In several of these buildings are many valuable mosaic and marble pavements; and it is but justice to say that a considerable degree of elegance appears to have been studied in the construction of this city.

"The street, as you approach the city gate, is much wider; and in the neighbourhood are the surgeon's shop and principal inn; the former is distinguished by the sculpture of various instruments used by the professors of that art, placed in front of the house. The recent excavations are also near this gate, where the paintings are extremely brilliant, and in good preservation. A little beyond the city, and near the public road, are the sepulchral monuments, among which that of the Mamea family is most conspicuous. Part of the walls are seen from

hence, which are built with large blocks of hewn stone.

"The cassino, or villa, is an extensive building, possessing much architectural beauty. On one of the sides, were noble terraces from the upper apartments, leading to the garden; here are also elegant baths, with dressing rooms, &c. The ground floor, or summer apartments, had likewise terraces with covered porticos, extending round the pleasure grounds, in the midst of which are the remains of a fountain and fish-pond. Under these porticos are the wine cellars, where are still to be seen many amphoræ or vases, of a peculiar form, for keeping wine. In this place, we saw several skeletons of those who had fled hither for shelter, when the cruption happened that buried the city.

"The royal museum at Portici, contains a great variety of valuable and interesting antiquities, not to be equalled in any other part of Europe, all of which have been recovered from the ruins of Herculaneum, Pompeii, and Stabio. In this museum are a number of spacious chambers, four of which are appropriated for the antique paintings, and contain several hundreds of pictures, painted in fresco.

"The following are a few of the most important. The boys and girls rendering thanks to Theseus for having killed the Mi-

notaur. This picture possesses great merit, and is one of the largest in the collection.—The birth of Telephus is also an excellent production, and is nearly of the same size.—Chiron teaching Achilles to play upon the lyre.—Dido in despair, meditating her own destruction, with the sword of Eneas in her hand.—The discovery of Orestes by Iphigenia; this picture is well drawn and beautifully coloured. Marsyas teaching Olympus to play upon the tibia.—Two Egyptian sacrifices.—Several dancing bacchanti: these are extremely beautiful, and display great elegance and taste. Four centaurs and centauresses.—Several fauns dancing upon the tight rope.—Jupiter and Leda twice repeated.—Some beautiful grotesque ornaments.—Several genii with the attributes of the respective gods. Hercules strangling the serpents: this picture is drawn with much spirit, and is finely coloured.

"There are certain other chambers belonging to this museum, each of which, excepting the first, have mosaic pavements, prin-

pally brought from Pompeii.

"It would be extremely tedious to enumerate all the various articles deposited in those apartments; I shall, therefore, limit

my observations to a few of the most conspicuous.

"First chamber, a beautiful marble pavement; an elegant tripod, with a great number of sacred utensils.—2. Contains several lamps in bronze and terracotta; many surgical and musical instruments; metallic mirrors; hinges and bolts; bells for cattle; amulets, of which some are concealed behind a curtain, cesti, disci; locks and keys, &c .- 3. Bathing instruments of bronze; reed pens and ink-stands; tablets; scrolls of papyrus; certificates written on bronze; glass; rock crystal; and paste vases-4. Liquid and dry measures, and several fragments, some are of ivory; various weights in stone, bronze, and lead; four marble sun-dials; steelyards and scales.—5. Several busts in bronze, extremely fine, and some in marble, which are also in a good style: here are likewise a great variety of curious toys, &c.-6. Contains many elegant candelabra of bronze, with three calidaria, and a beautiful sideboard of marble.—7. A complete kitchen, built exactly in imitation of the original, and arranged in the precise state in which it was found at Pompeii. This ancient place of cookery contains a very great variety of kitchen utensils, with fire-places, and different conveniences for boilers, roasters, stews, &c. which sufficiently convince that the ancients were not strangers to good living .- 8. Many candelabra lamps and vases, all in bronze. 9. A beautiful vase, and several fine statues, small size, some excellent busts, all in marble.—10. Fountains; busts; and the statues of Esculapius and Hygeia .- 11. A drunken faun, very fine; gold, silver, and bronze medals; cameos and intaglios, a great number; a pro-Vol. II.

fuse variety of trinkets and utensils in silver and gold: there are also some loaves of bread, eggs, and other eatables in this room. We were also shewn some wine which was in a solid lump, and somewhat resembling glue: here are likewise several colours for painting, with pieces of cloth, thread, silk, and many other domestic articles, &c.—12. Penates, or household gods, in bronze; ivory fragments, &c.—13. A beautiful sleeping faun; some mosaics, and many excellent basso-relievos in marble. 14. A Mercury, very fine sculpture; two wrestlers and two stags, of excellent workmanship.—15. Armour and war trophies, &c. in bronze.—16. A marble pedestal, with two elegant bronze vases exquisitely finished."

## The Grace of God Manifested.

MEMOIR OF MRS. PENELOPE GOULDING COKE, BY HER HUSBAND, REV. THOMAS COKE, LL. D.

(Continued from page 66.)

As her soul was constantly inflamed with an earnest desire for the salvation of souls, nothing could probably give her more pain than the thought, that in any form whatever she might be detrimental to my usefulness, by keeping me back from the discharge of any ministerial duty. To prevent these uncomfortable reflections, she was particularly anxious to avoid every cause that might ultimately lead to them. On this account, and under these impressions, she was always ready to remove from place to place, whenever duty rendered it expedient. Though unaccustomed to such a mode of life in her early years, no season of the year, no difficulty, no danger, was with her a sufficient inducement to raise objections against what appeared to be necessary, or to urge her to submit with a gloomy countenance that betrayed reluctance. Conscious of acting with a single eye to the glory of God, she was always confident in the divine protection. She knew that he was the God of seasons, and she was superior to difficulties and danger; and that those who trusted in him should be like Mount Zion, never to be moved. She also knew in whom she had believed, and felt in her own soul, a witness of the divine favour. What then had she to fear? Secure in the promises of the gospel, interested in the atonement of her Saviour, and confident in the constant protection of God, she contemplated the regions of eternal glory as her future home. The sting of death was drawn; to be useful to others was the only

end for which she wished to live; and whenever God should be pleased to put a period to her life below, she was willing to be

dissolved, and to be with Christ.

As her great aim was to live for the glory of God, so her conversation was in heaven, from whence she expected the Saviour, with whom her spiritual union was constant and direct. A sense of his favour seasoned all her words and actions; and his spiritual presence was like a well of water in her soul springing up to everlasting life. The love of God in Christ Jesus burned continually on the altar of her heart as a secret flame, which illuminating and warming all her povers, produced a ceaseless return of grateful love. This formed the brightest feature of her spiritual character. The uninterrupted communion which she held with God, dissipated every cloud, and enabled her to rejoice continually with a joy that was truly unspeakable and full of glory. From this inward flame which constantly animated her soul, some sacred rays would at times even beam upon her countenance, which a genuine servant of God might with ease discern. In these moments it seemed to manifest the stamp of heaven, and to shew that her whole soul was swallowed up in di-

vine contemplations.

It must not, however, be supposed that she was without her But then these trials were in general of an outward kind, arising from the debilitated and afflicted condition of her body. Besides those which arose from this source, her trials were but few. For as she always lived near to God, whose intercourse with her soul was continually kept alive by the blessed influences of his Holy Spirit, the enemy of her soul had but few opportunities of gaining an advantage over her. On the most distant approach of sin, she would flee to her Saviour and friend, and on all occasions she found his grace to be sufficient for her. alive a sense of this divine assistance, she was rarely, when alone, without a Bible in her hand; and, indeed, for several years before her departure, she rarely read any other book, unless it was the Hymns of the Messrs. Wesley. On entering the carriage which conveyed us from place to place, a small pocket Bible was almost constantly in her hand. In searching this she found sweet consolation. Her soul could rest upon the promises, and, with joy, draw water from these wells of salvation. method of improving every moment of her time, kept her mind from wandering from her God, and by thus hanging in a state of dependance upon him, no room was left for temptation to assail With an eye to this, she has frequently obher with success. served both to me and to others, "I travel sword in hand;" and hence she found her God to be her shield and her defence.

As a natural consequence of this genuine devotedness to God, she sought not her praise from the children of men; and rarely

manifested any satisfaction, when that which was apparently harmless, was voluntarily bestowed. Never do I recollect to have heard a boasting expression escape from her lips. "A sinner saved, a sinner saved," was her constant theme, whenever the grateful acknowledgments of others would lead her to esteem her own liberality or usefulness. It was to the atoning sacrifice of Jesus Christ that she uniformly ascribed every grace of his Spirit which she possessed; and to this, that from first to last she always looked for salvation. For though she was rich, exceedingly rich in every good word and work, she as much renounced all dependance on her own deeds for acceptance and salvation, as though she had been an utter stranger to every moral virtue. "The salvation of the righteous is of the Lord."

Enjoying much of the love of God in her own soul, it was her great delight to declare to others what he had done for her. And after making inquiries into their spiritual condition, she thought it a duty to urge them to seek that great salvation which she had found, or she would rejoice with them in that common, yet peculiar mercy, of which they were made with her the joint partakers. When surrounded by such friends as fell into our company in the course of our travels, this was always uppermost in her soul; and, whatever subject might engress the conversation, this was generally sure to find its way in some form or other, before a separation took place. Her questions in general were close and searching, and penetrated so deeply into the conscience, as scarcely to admit of an evasive answer. On this account, those who were experimentally acquainted with the deep things of God, drank into her spirit, and viewed her as one highly favoured from above; and it was with persons of this description that she found freedom to unbosom all her soul without the least reserve. Love to God, and resignation to the divine will, were the pleasing topics on which she delighted to And, as from the abundance of the heart the mouth speaketh, the theme was inexhaustible, as well as always animating to her soul.

In this happy frame of mind her days and weeks glided away, during that short period we were united together. Her experience indeed admitted of variations, but they were only variations of the dealings of God with her soul. But these facts will more fully appear hereafter, when her Diary shall be published in her own language, which arrested, as they passed along, the various impressions which she experienced in her spirit. These records of her communion with her God, cannot but be highly acceptable to such as desire an acquaintance with his dealings with the pious soul; and as it is intended very shortly to send them into the world, I forbear to mutilate them by anticipation.

As she possessed, through life, a peculiarly delicate constitution, so through her confinement at the boarding-school, and the long affliction of her mother, which took place when she was young, the tedious illness of her father, and her last voyage to Ireland, her whole system received a succession of shocks, every one of which accumulated her bodily afflictions. During the whole period of our happy union, she was occasionally subject to attacks of the spasmodic kind. Sometimes, when to all appearance she seemed in perfect health, these spasms would seize on her a sudden, when her whole frame would be so convulsed, that her spirit would appear as if taking its flight into eternity. These violent attacks have sometimes continued many days, occasionally for a week, and in some few instances, more than a fortnight.

In this state of increasing holiness, and of increasing bodily afflictions, which placed her patience and resignation in a most exalted light, she continued till towards the latter end of 1810, when some alarming symptoms of a dropsy aggravated her other complaints, and brought her, in all appearance, to the borders of the grave. To relieve her from these complicated sufferings, medical aid was called in; and, through the divine blessing, so far were the means used rendered efficacious, that the danger of the disease seemed to be entirely overcome, and strong hopes

were entertained of her recovery.

Through the month of December, 1810, she had been reduced to that state of extreme debility, that without the assistance of two strong persons, it was impossible for her to walk the room in which she was confined. But about the middle of January, 1811, she had so far recovered, that with a little help of a single female, she was able to walk from one room to another. On the evening before her death, she retired to rest with more visible strength and activity than she had manifested for many weeks preceding. But, alas! this was nothing more than a momentary vigour which afforded only a transient gleam of hope.

Confiding, however, in this delusive prospect of returning health, we both, after a little time, fell asleep. In this state we continued till about midnight, when I was roused from my repose by three groans, which indicated an awful crisis. I then instantly started from my bed, and finding her in the utmost danger, alarmed the house. The family of J. Holloway, Esq. with whom we at that time sojourned, and who had always shewn the utmost solicitude for her welfare, instantly got up; and with officious kindness, which can never be remembered without gratitude, rendered her all the assistance in their power. Medical aid was instantly sought; but, alas! before any could be procured, the die was cast for eternity. Without a sigh or groan she breathed her last; and, falling asleep in my arms, the im-

mortal spirit took its flight from these earthly habitations. This mournful event happened on the morning of Friday, the 25th of

January, 1811.

To describe my feelings on this awful occasion, would require a pen far superior to mine, and demand language more expressive than any which I ever could combine. With a bleeding heart I was enabled to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." But this was not the dictate of my affections. My feelings were alive to all the anguish of my bosom; while my judgment, with regard to the divine dispensations, and my faith in the promises of God, remained unchanged. My anguish was dreadfully acute. But while it awakened my understanding to contemplate the transitory nature of created good, I trust it did not destroy my resignation to the will of God. I sorrowed indeed with the severest smart, but not as one without hope. The prospect of shortly meeting her disembodied spirit in the realms of unfading bliss, cast a gleam of light across the cloud of darkness which threatened to overwhelm me; and it taught me to behold eternal day beyond the horrors of the tomb. The fullest conviction that her happy spirit, now delivered from the burden of the flesh, is in joy and felicity, has already, in a certain degree, composed my agitated and afflicted mind; and I trust, that ere long, through the infinite mercies of God, it will regain a state of tranquillity which nothing here below will ever be so capable of disturbing.

(To be concluded in the next.)

## Miscellaneous.

SPECIMEN OF WELCH PREACHING.

Extracted from the Religious Intelligencer.

Mes Soule & Mason,

Should you think the following deserving a place among the Miscellanies of your Magazine, you would doubtless gratify many of your readers.

New-Haven, Dec. 12, 1818.

A. KENT.

At a meeting of Ministers at Bristol, the Rev. Mr.— invited several of his brethren to sup with him; among them was the Minister officiating at the Welch-meeting-house in that city. He was an entire stranger to all the company, and silently attentive to the general conversation of his brethren. The subject

on which they were discoursing was the different strains of public preaching. When several had given their opinion, and had mentioned some individuals as good preachers, and such as were models as to style of composition, &c. Mr .- turned to the Welch stranger and solicited his opinion. He said he felt it to be a privilege to be silent when such men were discoursing; but that he felt it a duty to comply with his request. "But," said he, "if I must give my opinion, I should say that ye have no good preachers in England," "No" said Mr. L—, "No" said he; "that is, I mean no such preachers as we have in the Principality." "I know," said Mr. L— "you are famous for jumping in Wales, but that is not owing, I suppose, so much to the strain of preaching which the people hear, as to the enthusiasm of their characters." "Indeed," said the Welchman, "you would jump too, if you heard and understood such preaching." "Why," said Mr. L-" do you not think I could make them jump, if I were to preach to them?" "You make them jump" exclaimed the Welchman, "you make them jump? A Welchman would set fire to the world, while you were lighting your match." The whole company became very much interested in this new turn of the subject, and unanimously requested the good man to give them some specimen of the style and manner of preaching in the Principality. "Specimen" said he, "I cannot give you; if John Elias were here, he would give you a specimen indeed!—Oh! John Elias is a great preacher." "Well," said the company, "give us something that you have heard from him." "Oh no," said he, "I cannot do justice to it; besides, do you understand the Welch language?" They said, "no, not so as to follow a discourse." "Then," said he, "it is impossible for you to understand it, if I were to give you a specimen." "But," said they, "cannot you put it into English?" "Oh!" said he, " your poor meagre language would spoil it; it is not capable of expressing those ideas which a Welchman can conceive; I cannot give you a specimen in English without spoiling it." The interest of the company was increased, and nothing would do but something of a specimen; while they promised to make every allowance for the language. "Well," said the Welchman, "if you must have a piece, I must try, but I don't know what to give you, I do not recollect a piece of John Elias, he is our best preacher; I must think a little; -well I recollect a piece of Christmas Evans. Christmas Evans was a good preacher, and I heard him a little time ago at an association of Ministers. He was preaching on the depravity of man by sin-of his recovery by the death of Christ-and he said, "Brethren if I were to represent to you in a figure, the condition of man as a sinner, and the means of his recovery by the cross of Jesus Christ, I should represent it something in this way: suppose a large grave-yard

surrounded by a high wall, with only one entrance, which is by a large iron-gate which is fast bolted. Within these walls are thousands and tens of thousands of human beings, of all ages and of all classes, by one epidemic disease bending to the grave, the grave yawns to swallow them, and they must die. There is no balm to relieve them—no physician there—they must perish. This is the condition of man as a sinner—all, all have sinned, and "the soul that sinneth it shall die." While man was in this deplorable state, Mercy the darling attribute of Deity, came down and stood at the gate, looking at the scene and wept over it, exclaiming, 'Oh that I might enter, I would bind up their wounds-I would relieve their sorrows,-I would save their souls!' while Mercy stood weeping at the gate, an embassy of angels, commissioned from the court of Heaven to some other world, passing over, paused at the sight, and Heaven forgave that pause; and seeing Mercy standing there, they cried, 'Mercy, Mercy, can you not enter? Can you look upon this scene and not pity? Can you pity and not relieve? 'Mercy replied, 'I can see!' and in her tears she added, 'I can pity, but, I cannot relieve.' 'Why can you not enter?' 'oh! said Mercy, Justice has barred the gate against me, and I cannot, must not unbar it.' At this moment, Justice himself appeared, as it were to watch the gate. The angels enquired of him, 'why will you not let Mercy in?' Justice replied, 'my law is broken, and it must be honoured; die they or Justice must!' At this there appeared a form among the angelic band, like thato the Son of God, who addressing himself to Justice, said, 'what are thy demands?' Justice replied, 'my terms are stern and rigid,-[ must have sickness for their health,—I must have ignominy for their honour,-- I must have death for life,' "without shedding of blood there is no remission." ' Justice,' said the Son of God, 'I accept thy terms. On me be this wrong, and let Mercy enter.' When,' said Justice 'will you perform this promise?' Jesus replied, 'Four thousand years hence upon the hill of Calvary, without the gates of Jerusalem, I will perform it in my own per-The deed was prepared and signed in the presence of the angels of God-Justice was satisfied, and Mercy entered preaching Salvation in the name of Jesus. The deed was committed to the Patriarchs, by them to the kings of Israel and the Prophets, by them it was preserved till Daniel's seventy weeks were accomplished; then at the appointed time, Justice appeared on the hill of Calvary, and Mercy presented unto him the important deed. 'Where' said Justice, 'is the Son of God?' Mercy answered, 'behold him at the bottom of the hill, bearing his own cross;' and then she departed and stood aloof at the hour of trial. Jesus ascended the hill, while in his train followed his weeping Church. Justice immediately presented him with the

deed, saying 'This is the day when this bond is to be executed.' When he received it, did he tear it in pieces and give it to the winds of Heaven? No, He nailed it to his cross, exclaiming, 'It is finished.' Justice called on holy fire to come down and consume the sacrifice: holy fire descended, it swallowed His humanity, but when it touched His Deity it expired! and there was darkness over the whole Heavens: but 'glory to God in the highest, on earth peace, good-will to men.' "This," said the Welchman, "this is but a specimen of Christmas Evans."

#### ON CONTENTMENT AND PATIENCE.

"CONTENTMENT and PATIENCE differ in this, that the object of the former is any condition, whether it be good, bad, or indifferent; the object of the latter is, any present or incumbent evil. But though they differ in the latitude or extent of their object,

yet they both arise from the same principle.

"The measure and original of all passions is Love; and the object of love is that which is really or apparently good. If our love be properly placed, it regulates all our passions; for discontent or impatience ariseth from the absence of somewhat that we love or value; and, according to the measure of our love to the thing we want, such is the measure of our discontent

or impatience under the want of it.

"He that sets his love upon that which the more he loves, the more he enjoys, is sure to avoid the danger of discontent, and impatience, because he cannot want that which he loves; and though he loves something else that may be lost, yet, under that loss, he is not obnoxious to much impatience or discontent, because he is sure to retain that which he most values and loves, which will answer and supply lesser wants with a great advantage. The greatest bent and portion of his love is laid out in what he is sure to enjoy; and it is but a small portion of love that is left for the thing he is deprived of, and consequently his discontent is but little, and cured with the fruition of a more valuable good.

"He that sets his love upon the creature, or any result from it, as honour, wealth, reputation, power, wife, children, friends, cannot possibly avoid discontent or impatience; for they are mutable, uncertain, unsatisfactory goods, subject to casualties; and, according to the measure of his love to them, is the measure of his discontent and impatience in the loss of them, or disap-

pointment in them.

"He that sets his love upon God, the more he loves him, the more he enjoys of him. In other things, the greatest danger of disappointment, and consequently of impatience, is, when he loves Vol. 11.

them best; but the more love we bear to God, the more love he returns to us, and communicates his goodness the more freely to us. Therefore, we are certain that we cannot be disappointed, nor, consequently, have any ground of impatience or discontent, in that which is our unum magnum, the thing we chiefly value.

"He that sets his entire love on God, yet hath a liberty to issue a subordinate portion of love to other things, as health, peace, opportunities to do good, wife, children, friends; and in these he may be crossed and disappointed. But the predominant love of God delivers the soul from discontent and impatience, even under these losses.

1. "Because the soul is still assured of what it most values, the love of God returned to the soul, which compensates and drowns the other loss, and discontent that may arise upon it.

2. "Because the heart is satisfied that these losses come from the hand of him whom he loves, of whose truth, wisdom, love, and goodness, he has assurance, and, therefore, that they will be delivered out in measure, upon most just grounds, and for the most excellent ends. He sends instruction along with his rod, and the soul reads love as well in the rod of God as his staff.

3. "Because the love of God, taking up the principal bent and strength of the soul, leaves but a gentle, moderate affection to the things it loseth, and, consequently, a gentle and easy parting with them, or being without them. The great tumult or disorder that is made in the mind by losses, crosses, or discontents, is not so much from the intrinsic value of the things themselves, but from the estimation that is put upon them; were the love to them no more than they deserve, the discontent and impatience in the loss would be very little.

"Our chiefest love, when it is placed upon God, is placed where it should be; and the mind is then in its right frame and temper, and disperseth its love to other things regularly, and orderly, and proportionably to their worth; and thereby the discontent or trouble that ariseth upon their loss or disappointment, is weighed out according to their true value, agreeable to the just measure of reason and prudence. But when our love is out of its place, it becomes immoderate and disorderly; and, consequently, the discontents that arise from the disappointments in things we immoderately love, become immoderate, exorbitant discontents, impatience, and pertubation of mind.

4. "Our love to God brings us to a free resignation of our will to his; for we therefore love him, because we conclude him most wise, most bountiful, most merciful, most just, most perfect; and therefore must, of necessity, conclude that his will is the best will, and fit to be the measure and rule of our's, and not our's of his; and as much as we conclude that no loss or cross befalls us without his will, we do likewise conclude that it is most fit to

be borne: And because he never wills any thing, but upon most wise and just reasons, we conclude, that surely there are such reasons in this dispensation; and we study, and search, and try whether we can spell out those reasons of his."

#### ON PRAYER.

### By Saint Chrysostom.

PRAYER is an all-efficient panoply; a treasure undiminished; a mine which never is exhausted; a sky unobscured by clouds; a haven unruffled by the storm: it is the root, the fountain, and the mother of a thousand thousand blessings.—I speak not of the prayer which is cold and feeble, and devoid of energy; I speak of that which is the child of a contrite spirit, the offspring of a soul converted, born in a blaze of unutterable inspiration,

and winged, like lightning, for the skies.

The potency of prayer hath subdued the strength of fire; it hath bridled the rage of lions; hushed anarchy to rest; extinguished wars; appeased the elements; expelled dæmons; burst the chains of death; expanded the gates of heaven; assuaged diseases; repelled frauds; rescued cities from destruction; it hath stayed the sun in its course, and arrested the progress of the thunderbolt: in a word, it hath destroyed whatever is an enemy to man. I again repeat, that I speak not of the prayer engendered by the lips; but of that which ascends from the recesses of the heart.—Assuredly, there is nothing more potent than prayer: yea, there is nothing comparable to it. A monarch vested in gorgeous habiliments, is far less illustrious than a kneeling suppliant, ennobled and adorned by communion with his God. Consider how august a privilege it is, when angels are present, and archangels throng around; when cherubim and seraphim encircle with their blaze the throne; that a mortal may approach with unrestrained confidence, and converse with heaven's dread Sovereign! Oh! what honour was ever conferred like this! When a Christian stretches forth his hands and invokes his God, in that moment he leaves behind him all terrestrial pursuits, and traverses on the wings of intellect the realms of life; he contemplates celestial objects only, and knows not of the present state of things during the period of his prayer: provided that prayer be breathed with fervency. Could we but pray with fervency; could we pray with a soul resuscitated, a mind awakened, an understanding quickened, then were satan to appear, he would instantaneously fly; were the gates of hell to yawn upon us, they would close again.

Prayer is a haven to the ship-wrecked mariner; an anchor unto them that are sinking in the waves, a staff to the limbs that totter; a mine of jewels to the poor, a security to the rich, a

healer of disease, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. O prayer! O blessed prayer!—Thou art the unwearied conqueror of human woes; the firm foundation of human happiness; the source of ever during joy; the mother of philosophy! The man who can pray truly, though languishing in extremest indigence, is richer than all beside; whilst the wretch who never bowed the knee, though proudly seated as monarch of the nations, is of all men most destitute.

Let us then direct our thoughts to Him that was poor, yet rich; rich because he was poor. Let us overlook the enjoyments of the present, and desire the blessings of the future; for so shall we obtain the blessings both of the present and the future. Oh! may we all obtain them, through the grace and beneficence of Christ our Lord; to whom, with the Father and the Holy Spirit, be ascribed all glory, now and for evermore!

Amen.

# Religious and Missionary Intelligence.

EXTRACT OF A LETTER FROM REV. D. HUTCHINSON, P. ELDER OF KENNEBEC DISTRICT, MAINE, TO J. SOULE.

"I have just returned from the banks of the St. Croix; and I am certain it will be pleasing to you to hear of the work of the Lord on this District. Our gracious God is pouring out his Spirit upon the people more or less in every circuit, both in the awakening and conversion of sinners, and in the sanctification of believers. The preachers are all in the spirit of the work. We have never known such a universal cry for all the mind that was in Christ, as now prevails among us. From the many visitations of divine grace which we have experienced, the following are selected as the most remarkable. In the Town of Bingham, on Norridgewock circuit, in the course of five weeks, between eighty and ninety souls were happily converted to God. This revival may be considered the more remarkable, as the people of the town were generally unfriendly to the Methodists until the commencement of the work among them.

This blessed revival began in October, in a prayer-meeting attended by Brothers Marsh and Smith, at which about thirty were awakened. From this period the work spread with increasing influence, and the adjacent towns are now participating

the happy consequences.

Bristol, after a long drought, has been visited with a gentle shower of grace. On Hamden circuit God is pouring out his Spirit. Industry is budding and blossoming like the rose.

About sixty have been converted on this circuit. Unity has been favored with a visitation of spiritual influence. In the town of Columbia, where the name of a Methodist had long been a disagreeable sound, by the blessing of God on the labours of Brother T. Asbury, some of the principal citizens have been brought from darkness to light, and are now united with us in the fellowship of the gospel.

With wonder and praise I view the work of God spreading in these eastern climes—Pray for your son in the gospel, that I

may hold fast the good thing committed to my charge.

Winslow, Jan. 25, 1819. D. HUTCHINSON.

### To the Editors of the Methodist Magazine.

Albany, January 20, 1819.

DEAR BRETHREN,

I presume any communication which goes to diffuse religious knowledge, and set forth the glory and success of the Redeemer's kingdom in the world, will not fail to give you real comfort, and also afford new matter of praise to the adorable Saviour.

When in the dispensation of divine providence, I was apointed here from the conference held in May last, in the city of New-York, I do not recollect that I ever took a station with such unfavourable impressions on my own mind; and from certain communications that were industriously, and I have reason to be believe, officiously made, I felt so depressed that I could scarcely command sufficient resolution to go to my appointment. This, however, drove me to my duty with close examination, and fervent prayer; nor did the trials of my mind give way, till I had arrived in the city, and entered upon the duties of my station.

But before I had concluded my first discourse, I obtained an evidence, that it was by the special interference of the Lord. that my lot was cast amongst this truly afflicted people; and I believe I may say with safety, that I have scarcely had a gloomy moment since, as to my mind; and I am inclined to think that the hand of my heavenly Father has been peculiarly extended to my support, that I might be successful in the arduous work which I soon found upon my hands on entering this station. It is well known that we have had a small church in this city for about thirty years; and for nearly as many years, it has almost been proverbial for misfortunes, bickerings, and local prejudices; which have combined with a variety of other causes, to retard, to distract, and sometimes almost to exterminate Methodism from the place: indeed, it may be said, but for the faithful

integrity of a few, and the interposition of divine mercy, we should scarcely have had a name left in Albany. But, to God be all the praise, we begin to see a reverse of times; the cloud

is breaking.

I had noticed for a considerable time that our congregation was large and attentive; and several times our prospects were quite flattering, and again our hopes were blasted. My mind was greatly exercised to find out the hindering cause. I at length came to this conclusion, if the Lord should convert souls here, as things are, it would be almost like bringing forth children to the murderer. I spoke to several with whom old difficulties existed, and told them my mind, and that the evil must be removed or ruin must be the consequence. They agreed with me, and we set about a reconciliation; and I am happy to say, we have so far succeeded that I know not of the least remaining discord; and I most devoutly pray that this our state of concord may long continue.

Blessed consequences have followed already. About forty have joined the church, who, with the exception of two or three, have obtained a clear evidence of their acceptance with God; and numbers are enquiring what they must do to be saved.—Our house is large; but in the afternoon and evening we are full, and running over. The best order is preserved, and our meetings are attended with much of the unction from above.—The scene is changed—From a little, cold, forsaken handful, who with reluctance came to the house of God, we now see a multitude crowding in haste to get their seats. In short, our

prospect is truly pleasing.

On the 18th instant, I had a visit from brother Thacher, who gave me a most interesting account of the work of the Lord in the city of Schenectady. Last Sabbath he received fourteen at once, and many were enquiring the way to Zion, and asking what they must do to be saved. Some of the members were present, who observed that they had often wished their house had not been built so large; but now they need it larger, as they have not room for all who desire to attend; and they often have the mortification; to see people go away, because they cannot get into the house. Brother Thacher says the prospect is truly great and glorious.

Brother Pease, one of our superanuated preachers, was here last Sabbath, and preached once. He says the Lord is working in a very wonderful manner in Alford, about twenty or thirty miles east from Albany. What may we not expect from such

intimations of divine goodness?

J. CRAWFORD.

### To the Editors of the Methodist Magazine.

DEAR BRETHREN,

As this city has been noticed by the Religious Intelligencer for these few years past in consequence of the peculiar visitations it has received from the Lord, it may be satisfactory to the pious readers of your Magazine to be informed that He has again visited it in a peculiar manner. The work of reformation first became visible a week ago last evening after preaching in our church. About a dozen came to the altar to receive the benefit of our prayers, that they might obtain mercy. Since then the altar has been crowded every night till a late hour. The number of recipients is not certainly known, but of the fruit of last week forty two joined our church yesterday. When the issue shall enable me to do so, and I have more leisure, I will give you a more particular account.

Troy, Jan. 19, 1819. SAMUEL LUCKEY.

### DEAR BRETHREN,

FAVOURED with another opportunity I gladly embrace it to send you an account of the success of the revival in our favoured city. Though four sabbaths have passed away since it commenced, in which one hundred and five have been received into our church, in consequence of its still continuing, I am not prepared to give you that detailed account which I hope to be enabled to do hereafter.

It has thus far been confined principally to our church. It understand that two joined the Presbyterians yesterday; but I am informed that the Baptists have not yet received any, though report says that they expect to shortly. It is generally believed that our distinguishing doctrines, which make it inconsistent for men to procrastinate repentance under a pretext that the day of their visitation has not yet come, having long been enforced from our pulpit, have had a blessed influence in the commencement and progress of this work. The fact that many have entered into the spirit of it from a conviction at first that their hearts were every day growing harder, and have eventually come out the most rational and brightest witnesses of a work of grace upon the heart of any with whom I have ever been acquainted, gives additional weight to this opinion.

It is probable that the reformation will abate before long: yet it may not. With thankfulness for what has been done, and fervent prayer that the work may continue, till the earth be filled with the knowledge of God as the waters cover the sea,

I subscribe myself,

Yours affectionately,

Troy, Feb. 8, 1819.

S. LUCKEY.

### Poetry.

#### THE RENOVATION OF THE CHRY-SALIS.

THE helpless, crawling caterpillar trace, From the first period of his reptile race. Cloth'd in dishonour, on the leafy spray, Unseen he wears his silent hours away; Till satiate grown of all that life supplies, Self-taught, the voluntary martyr dies. Deep under earth his darkling course he bends, And to the tomb, a willing guest, descends; There long secluded in his lonely cell, Forgets the sun, and bids the world farewell. O'er the wide waste the wintry tempests reign, And driving snows usurp the frozen plain: In vain the tempest beats, the whirlwind blows, No storm can violate his grave's repose, But when revolving months have won their way, When smile the woods, and when the zephyrs play;

When laughs the vivid world in summer's bloom, He bursts, and flies trumphant from the tomb. And while his new-born beauties he displays, With conscious joy his altered form surveys, Mark, while he moves amid the sunny beam, O'er his soft wings the varying lustres gleam: Launch'd into air, on purple plumes he soars, Gay nature's face, with wanton glance, explores; Proud of his various beauties wings his way, And spoils the fairest flowers, himself more fair than they,

And deems, weak man, the future promise vain, When worms, can die, and, glorious, rise again!

#### AN ODE.

OF all that live, and move, and breathe,
Man only rises o'er his birth;
He looks above, around, beneath,
At once the heir of heaven and earth;
Force, cunning, speed, which Nature gave
The various tribes throughout her plan,
Life to enjoy, from death to save,
These are the lower powers of Man.

From strength to strength he travels on,
He leaves the ling'ring brute behind;
And when a few short years are gone
He soars—a disembodied mind,
Beyond the grave, with hope sublime,
Destin'd a nobler course to run,
In his career the end of time,
Is but eternity begun!

What guides him in his high pursuit,
Opens, illumines, cheers his way,
Discerns th' immortal from the brute,
God's image from the mould of clay?
'Tis Knowledge—knowledge to the soul
Is power, and liberty, and peace;
And while celestial ages roll,
The joys of knowledge shall increase.

Hail to the glorious plan! that spread
This light with universal beams,
And through the human desert led
Truth's living, pure, perpetual streams.
Behold a new Creation rise,
New Spirit breathed into the clod,
Where'er the voice of Wisdom cries,
"Man know thyself, and fear thy God."

#### REFLECTION.

PLEAS'D with the transient joys of life, (The scenes of folly and of strife)
Man winds a devious maze;
Blind to futurity he tries
To gain the treasures of the skies,
In sin's unhallow'd ways.

He seeks for sweets, where nought is found But thistles on a barren ground. Unpleasing to the sight! And grasps in fancy at the rose, But finds its thorns avenging foes, And mourns his hapless plight.

Is there no refuge then? No port
Where balmy zephyrs gently sport
Around the ambient deep?
Is life unfurnish'd with a calm?
Has Heaven sent down no lenient balm
To soothe our woes to sleep?

Yes! Jesus came, a man of grief,
To bring ungrateful souls relief
He suffer'd and he bled?
Haste, sinner, haste, no longer stay,
Wash all thy crimson spots away,
And fly where Jesus fled.

Fly where, in realms of bliss supreme, No more dull life's delusive dream Obscures the mental sight: Where death no longer can destroy, But souls a Paradise enjoy, Of infinite delight.